

THE

AMERICAN MISSIONARY.

"To t for the Gospel is Preached."

Mr. Tyler Thacher  
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# THE AMERICAN MISSIONARY.

VOL. XXXIII.

APRIL, 1879.

No. 4.

## American Missionary Association.

### THE ARTHINGTON MISSION.

In the March MISSIONARY we published the letter containing the offer of £3,000 to the A. M. A. for the establishment of a mission in Central Africa, to lie between the river Nile on the west, and the river Jub on the east, and to extend from 10 deg. north latitude to 3 deg. on the Nile, and 1 deg. on the Jub. The offer has received as much and as careful attention as the time has allowed, and we submit in this issue the results so far as yet attained. We call attention to

#### THE ACCOMPANYING MAP

showing the location and accessibility of the proposed mission. The territory assigned is included in dotted lines, and is nearly in the centre of the map, which has been drawn in accordance with the latest discoveries. The sources of the Nile are indicated in the Victoria and Albert Nyanza lakes. The rivers Sobat and Jub are given as by the best authorities. The stations of Gondokoro and Fatiko are shown, and the general location of the various known tribes. The report says nothing of the Abyssinians in the northeast, being confined thus far to the most accessible portion of the region. The mission stations on the three lakes have been conspicuously lettered and underlined; that of the Church Missionary Society at Rubaga, the capital of King Mtesa, and Kagei on the south end of the lake, where they propose to have at least a depot; Ujiji on the Tanganika, where the London Missionary Society have located; and Livingstonia on the Nyassa, from which the missionaries of the Free Church of Scotland will move to a location probably on the west coast, where they will be free from the tsetse fly.

The proposed field will be seen to be accessible by the Nile. The cataracts have been ascended by vessels of considerable size, at very high Nile, but always with great danger and difficulty. It is more feasible to transport from Souakim, on the Red Sea, across the desert by camel-back to Berber, thence by steamer to Khartum and Gondokoro, which, or the military station only a few miles south on the opposite bank of the river, may be the best point of departure and depot of supplies. It may not be a matter of great difficulty to explore the Sobat and penetrate by it into the very heart of this region.

For the view of the field and the attitude toward it taken by the Association, we refer to the following report of the Foreign Committee, which was unanimously adopted and ordered to be printed at the last meeting of the Executive Committee:

## REPORT OF THE FOREIGN COMMITTEE.

The Committee beg leave to report that they have consulted such books as have been accessible, respecting the part of Africa designated by Mr. Arthington, and have also obtained an interview with Col. C. Chaillé Long, the African explorer, who has penetrated both by the Sobat and the Jub further into that territory than any other white man now living.

From the information gathered, they conclude that though there are difficulties, there are no insurmountable obstacles in the way of the establishment of the mission proposed. The country has been visited by a number of explorers, merchants and officers of the Egyptian Government. Steamers ply up and down the Nile in close proximity to some of the tribes it is proposed to reach. Sir Samuel Baker has illustrated the feasibility of conveying steel steamers in sections across the desert, from Souakim on the Red Sea, to Berber on the Nile, at which point they can be reconstructed and used on the Nile and its tributaries. With a small screw steamer, a missionary expedition can explore the different portions of the country mentioned by Mr. Arthington, using the boat for storage of supplies, and as a mission house, until stations can be established.

The locality on the east bank of the Nile and along the river Sobat we believe to be more easy of access than either of the three central African missions established by the English and the Scotch on the Nyassa, Tanganika and Victoria Nyanza lakes, and that every argument for establishing these missions can be applied with greater force to a mission in the Nile basin.

Of the region and peoples accessible by the river Jub, your Committee have as yet been able to gain no clear information, further than that the high lands, extending back for perhaps twenty miles from the sea-coast, sink into low, marshy plains, through which the river runs as far as it has been navigated. The higher region in the interior, in which it must have its source, is as yet utterly unknown.

We not only deem the proposed mission practicable, but the call to it Providential. The attention of the civilized world has recently been directed in a striking manner to the Nile basin. The opening of the Suez Canal, and the explorations of Speke, Grant, Petherick, Schweinfurth, Long, Baker and Stanley, have familiarized us with the country and its people, awakening an interest in its behalf that is wide-spread; while the efforts of Sir Samuel Baker and Colonel Gordon for the suppression of the slave-trade open to this Association an opportunity for co-operation in a work consistent with its origin and history.

The number of slaves that come down the Blue and White Nile is probably 25,000 annually (Southworth, see page 355; Charles New's "Wanderings in Africa," page 492). Many of these are gathered from the Fatiko, Obbo, Latooka and Madi country (see "Ismailia," page 355), and efforts for their relief by missionaries co-operating with the Government of Col. Gordon would be of much promise (Col. Long, before Executive Committee A. M. A.), especially as Col. Gordon has been appointed Governor General of the Nile basin for life, by the Khedive of Egypt, which position he has accepted, with the avowed purpose of suppressing the slave trade. ("Khedive's Egypt," page 294.) He appears to have entered upon this task with the spirit of an old Scotch Covenanter, taking his Bible with him in his tent, in the desert and in the wilderness. ("Khedive's Egypt," page 291.)

It is a matter of interest that the proposed mission is among the real heathen. Moslem Africa extends across the continent to about 9 deg. north latitude. (See Reade's "African Sketch Book," Vol. I., page 312.) Below that belt of country there are no obstacles in the way of religious efforts among the natives, except



those common to all missions among an unclad and tropical people. Sir Bartle Frere, as quoted by Secretary Hutchinson of the Church Missionary Society, says that the "missionary, by the negro, free or slave, is everywhere regarded as a friend. He has not the slightest objection of any kind, moral or material, political or social, to the missionary, whom he is glad to welcome as doing him good in many ways, and greatly adding to the importance of the tribes, in the midst of which a mission station is established."

The peculiarity of the climate and the characteristics of the people indicate that the proposed mission should be manned largely by Freedmen from America. The climate is sure to wear out a white man in the course of a few years, if he remains constantly on the ground. (Col. Long, before the Executive Committee of the A. M. A.) The degree of mortality among the white soldiers of the Egyptian army, and the fate of the missionaries of the Austrian Mission at Gondokoro, illustrate the same fact. Besides, the general testimony is, that black men are better able to convince people of their own color of the attainments that may be reached in religion and civilization by the African race. Thus it appears that not only the climate is for the Negro, but the work of missions as well. It is the office of this Association to make use of the Freedmen educated in its schools as missionaries to Africa, as speedily as Providence shall open the way. It is able to furnish a portion of the force required at an early day.

The animal and vegetable productions of the country are so abundant that the material interests essential to the success of the mission are assured. The resources of the country are immense. "It is estimated that in the nine provinces of the Soudan there are 140,000,000 acres of fine, black, soft, loamy soil, an acreage that would make two productive cotton empires, each larger than France. You need not plough this soil; you need not work it; you have only to scatter the seed, and the periodical rains, or *sikeahs* (water-wheels for artificial irrigation) water the earth, and then at maturity you reap your harvest." ("Four Thousand Miles in Africa," page 357.)

The Madi country, for example, is thickly settled, and abounds with vast herds of the finest cattle. ("Ismailia," page 286.) The Fatiko people are muscular and well built, and, generally, their faces are handsome ("Ismailia," page 282); while the Obbo people, living as they do at an altitude of 3,600 feet above the level of the sea, wear clothing, and afford a market for cloth, for which they exchange ivory, giving promise of an active market at an early day. (See "Albert Nyanza," page 224.)

The physical geography of a portion of the territory mentioned by Mr. Arthington is as attractive as any found in Central Africa. In latitude 3 deg. to 9 deg. north, on the White Nile, and eastwards, the elevations vary from 1,500 to 4,000 feet above the level of the sea ("Ismailia," page 522), and possess all the variety of scenery of mountain, plain, forest and meadow, which give a park-like beauty to portions of the country. At Fatiko, in latitude 3 deg. north, during eight months the range of the thermometer was between 60 deg. at 6 A.M. and 90 deg. at noon, the average temperature being equal to about 75 deg. ("Ismailia," pages 513, 514, 515, 516.)

From all that can be gathered, your Committee believe that, if the means shall be furnished for entering upon the proposed mission field, it will be wise to inaugurate the work among the highlands south of Gondokoro, among the Berri, Fatiko, Latooka or Obbo tribes, selecting a locality, if possible, accessible by steamer, not too far from some station of the Egyptian Government, and among tribes of mild and friendly disposition, and thus open to religious and civilizing agencies.



The Committee also urge that the relations of America to the slave trade have been such that we are in duty bound to do all we can for the redemption of the people of Africa, and that as a thank-offering to God for His overruling Providence in ridding our country of slavery, we, of America, should be ready to establish one new mission at least in addition to the three that have recently been undertaken with so much enthusiasm and at so great expense by our British friends.

The special claims of this field upon the American Missionary Association are obvious. Equatorial Africa is not a new and untried field to it. The Mendi Mission was organized by the Amistad Committee thirty-seven years ago, and was transferred to the care of the Association in 1846. We are not unfamiliar with the discouragements or the hopeful aspects of the work. We ought to have learned something by so long experience. It is by no means proposed to divert strength from the old mission, which has never, perhaps, been in more promising condition, to a new field. Rather it would be our hope, if the Lord should lay this work upon us, that these eastern and western fields, balancing each other across the dark continent, would more than double the interest of those who work through us in the evangelization of Africa. The negro race has always been our prominent and peculiar charge. That the people of this district have been degraded more by the slave trade than by their native heathenism, makes their claim on us the less possible to resist. And the fact that the missionary spirit among the students in our Southern colleges will soon demand room in which to expend itself in self-denying labor, forbids that we should refuse such an offer without careful and prayerful consideration.

We, therefore, advise that an appeal be made for \$35,000, which, with the \$15,000 offered by Mr. Arthington, will amount to \$50,000, as a fund for the establishment of a mission in the Nile basin, to be called "The Arthington Mission," in remembrance of the beneficent donor, who, under God, has by his liberality already made it possible for the great missionary societies to establish Central African missions.

The Committee hope that the Lord may incline some one or more of the friends of African missions, whom He has blessed with wealth, to put into our hands the larger part of the sum required for this undertaking, and that the Association may receive, say \$30,000, from one, two or three contributors, which will still leave room for the many who may desire by smaller gifts to have a part in the enterprise.

We further suggest that a force of not less than ten missionaries would be required to enter upon this work; that of this number, eight should, if possible, be of African descent, and that correspondence should be entered into with a view to their wise selection at such time as sufficient funds shall be subscribed to warrant a beginning of the undertaking. Also, that estimates be obtained respecting the dimensions and cost of a suitable steamer to serve the purposes of the mission. We recommend further that this report be printed in the April number of the *AMERICAN MISSIONARY*, and thus submitted to the prayerful consideration of the friends of the African race, and that the Executive Committee await their decision as it shall be indicated in their response, trusting in it to read the full disclosure of the Master's will, and purposing to be wholly guided thereby.

GEO. M. BOYNTON,

ADDISON P. FOSTER,

JOHN H. WASHBURN,

CLINTON B. FISK,

M. E. STRIEBY,

G. D. PIKE,

H. W. HUBBARD.



## FINANCIAL.

The American Missionary Association is practically out of debt, but not out of danger. If receipts for current expenses are not kept up, a new debt is inevitable. The receipts for February and up to March 14th (the date of going to press), are \$7,233 less than for the corresponding months of last year. This falling off may be partly due to the effort made to pay *our* debt and that of the Home Missionary Society, and partly to the unconscious feeling that with the debt paid little else is needed. But our work and workers are on our hands. Our office expenses are brought down to the most economical figures, and our expenditures in the field are most rigidly confined to the appropriations. If the receipts of this fiscal year are brought up to those of last—the basis of the appropriations—the work will be carried through successfully and without debt.

We earnestly entreat our friends to grant us that desired result. We cannot ourselves avert the calamity of debt, for if we should recall every laborer, and close every school and church, we should still owe the salaries and return traveling expenses, so that the saving would be very little. We ask, therefore, a generous and steady support for the rest of the year. Pastors can be our greatest helpers. They can see to it that our collections are not forgotten. If our cause is on the list, they can secure the collection at the regular time. If it is not, and we have received no contribution for a year or two past, the pastor is entreated to consider if our work is not worthy of support, and to present it to his people. Even if the offering should be small, it would be gladly received. Individual donors are also asked to aid us in this endeavor. Our experience in the last two years gives us hope that this, our appeal, will not be in vain.

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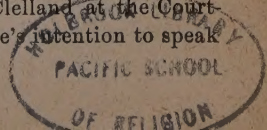
 PROGRESS—ENCOURAGEMENT.

The work in the Southern States moves slowly; there are many hindrances, and we are sometimes discouraged. But then, again, a way-mark is reached showing such progress as to rebuke unbelief. We point to one such.

Will the reader picture to himself the early toils and trials of Rev. John G. Fee in Kentucky. The son of a slaveholder, he began to preach an anti-slavery gospel, and organized a church excluding slaveholders. In 1855 he was mobbed; again in 1858; and in 1859 a meeting was assembled in Richmond, the county seat of Madison County, which sent a committee to Berea to warn Mr. Fee's associates (he was then in the North) to leave in ten days. The warning was given with such quiet emphasis that it had to be obeyed. Thirty-six persons were banished from the State.

The change in twenty years is indicated in the following extract from the *Kentucky Register* of February 21, 1879, published in that same town of Richmond, Ky. It can be seen, too, in the prosperity of Berea College, with its 273 pupils, one-half of them white:

“REV. JOHN G. FEE AT THE COURT-HOUSE.—Probably no man in Madison County in past years has been talked about as much as Rev. John G. Fee, the founder of the town and college of Berea. He has been a resident of the county for more than twenty-five years, has been a preacher of the gospel, and, yet strange to say, never until last Sunday preached a sermon in this place. On the day named, he occupied by invitation the pulpit of Dr. T. H. Clelland at the Court House. Owing to the fact that no general notice of Mr. Fee's intention to speak





had been given, his audience was very small; otherwise the Court-House would have been filled to its utmost capacity. Mr. Fee is a forcible and pleasant speaker, agreeable in his manner, and impresses his hearers that he is in earnest, honest in his convictions, and conscientiously seeks the advancement and well-being of his fellow-men.

"As he stood before his audience, a messenger for Christ, and preached the words of the Master, one could but recall the trying years of the past, when the speaker fearlessly combated a race prejudice and battled for the freedom of a people who seemed hopelessly enslaved; when he stood alone in his advocacy of negro liberty, and in his mild and gentle way, sought to convince his neighbors that human slavery was wrong and condemned by God; when his enemies persecuted him, and the people among whom he lived sought to pull him down, and even threatened to take his life—one could but recall these stormy days of hate and sectional prejudice, and at the same time remember that when the war came and Mr. Fee's party was in the ascendant, he had no man punished; he sought to avenge no personal grievance, but went on with his life-work in his quiet, unobtrusive way, forgetting his enemies or only remembering them to forgive them."

We print in this number the first of a series of five articles, from the pen of Dist. Sec. Woodworth, on the general topic, "Congregationalism in the South." They will give an outline of its history, and hints as to its responsibility and opportunity. While it will not be, as it has not been, the sole object of the Association to extend the form of church polity, to which most of the churches which contribute to it are attached, but rather to labor for the intelligent Christianization of the people who most need it, we are disposed to think that there will be found a greater affinity between the Southern people and the Congregational way than many have supposed. We do not endorse all the utterances on the incompatibility between the two which were made at the last Annual Meeting, and are glad to have so careful a survey of the whole subject as these articles will furnish.

## CONGREGATIONALISM IN THE SOUTH.

### 1. Before the War.

DIST. SEC. C. L. WOODWORTH, BOSTON.

Few are aware, perhaps, that up to 1861 Congregationalism had but two churches south of Mason and Dixon's line; and these were not indigenous to the soil, but the transplanted growths of other lands. The first was the old Circular Church of Charleston, S. C., organized in 1690, of Irish and Scotch Presbyterians, of Congregationalists from the North, and of Huguenots from the persecutions in France.

The second was the Midway Church, in Liberty County, Georgia, which was formed in 1695, as a colony from the First Congregational Church of Dorchester, Mass. It first planted itself on the Ashley River in South Carolina, at a place which is called Dorchester; but in 1752, the colony having grown to more than five hundred souls, emigrated bodily into Georgia, transplanting the church into that new country. Among the eminent men on its roll of preachers was the father of Dr. Oliver Wendell Holmes.

Both these churches have a very distinct and striking history. Both sent out hundreds of most intelligent and worthy members, who adorned all the walks of



life—teachers, preachers, professors, lawyers, judges, governors, senators—but neither of them ever propagated itself. Both were ministered to for years by men of other denominations, though none ventured to tamper with their polity. It is a singular illustration of the toughness and vigor of the Congregational life, and of the uncongenial soil in which it was planted.

The two churches held on their way with no signs of age or weakness until the outbreak of the war. The old Circular Church unfortunately lost its meeting-house in the great fire during the siege of Charleston. It was also weakened by deaths and emigrations, as well as by the withdrawal of most of the colored membership to form the new Plymouth Church of Charleston. Notwithstanding all this the white membership have bravely held together, have built themselves a small chapel, and until recently have been ministered to by Rev. William Adams, son of the late Dr. Nehemiah Adams, of Boston.

The Midway Church in the same way split on the color line, but not to form two Congregational churches. The white part of it at the close of the war surrendered the polity to which they had clung with heroic tenacity for more than one hundred and sixty years, and went over in a body to the Presbyterian Church South. Not so the larger part of the colored membership. They knew nothing but Congregationalism, and they refused to accept anything in its stead. The result was that they were formed into the new Congregational Church of Midway. They have built a new meeting-house, and are showing marvelous energy in maintaining their institutions and working towards self-support. It is matter of interest that many of these colored Congregationalists of Old Midway were scattered during and since the war into the towns and counties around, and have formed the seed out of which six or seven other Congregational churches have sprung. Right here, then, these two facts confront us: The *one*, that our polity, for some reason, stopped short at the boundary between freedom and slavery. The *other*, that, having *passed* that boundary, it seemed to have no power to propagate itself, either by sending out colonies or by organizing new converts on the ground. It is certainly a strange anomaly in church extension, and we leave each one to answer for himself whether it was some instinct in Congregationalism which held it North of the latitude of slavery, or whether the overruling Power, which gave it its mission in America, turned it back until it could go with an open Bible, free speech, and its democratic equalities.

### ITEMS FROM THE FIELD.

ORANGEBURG, S. C.—Last month we printed a very short plea for a musical instrument for the church. We express here our thanks to Mr. S. T. Gordon, of New York, who sent us word a few days ago that an organ was at our disposal for this use. Such ready responses are full of encouragement.

ATLANTA, GA.—“A good degree of religious interest still prevails in Atlanta University. On the first Sunday of March, four persons united with the church by profession of faith, and a number of others propose to do so at an early day. An equal number of those converted here will join churches at their homes.”

OGEECHEE, OR NO. 1 MILLER STATION, GA.—The station called “Ogeechee” in our printed list in Feb. Magazine, should be *No. 1 Miller Station, Chatham Co., Ga.* Miss E. W. Douglass, formerly at McLeansville, N. C., has been transferred to this field, and finds ample opportunity for missionary labor. Friends communicating with her, or with Rev. John R. McLean, pastor of the church, will please note the correct P. O. address.



TALLADEGA, ALA.—“A precious work of grace. Eighteen hopeful conversions, and many more almost persuaded. The meeting we have just come from has been seldom paralleled in our experience. Many seem to be discovering that there is life for a look at the Crucified One. ‘Pray, watch, work,’ has been our motto for some time past, and these are the blessed results. Will our dear A. M. A. pray for this part of its Israel?”

MONTGOMERY, ALA.—The Swayne School has received a valuable box for its “Teachers’ Home” from the ladies of the church at Lyonsville, Ill. It contained a rag carpet, comfortables, bed and table linen, etc.

ANNISTON, ALA.—March 2d, six were received into this church on profession of their faith. Two infants were baptized.

ATHENS, ALA.—“There is great zeal in study, especially in Bible study. This has greatly strengthened our hearts, for we know ‘The entrance of Thy word giveth light,’ and we are encouraged to hope for the speedy conversion of several young men who have publicly asked the prayers of Christians.”

TOUGALOO, MISS.—“Students are manifesting more than usual interest in study and general improvement. We do hope we can be allowed to put fences around the place; we are losing so much every year by having the farm all open to the public. We can make it a source of income when properly fenced and stocked.”

NEW IBERIA, LA.—The South-western Conference of Congregational Churches will meet at St. Paul’s Church, New Iberia, April 2d.

BEREA, KY.—An encouraging religious interest is reported. Five young men of excellent promise have, within a week, confessed Christ. This has been under the regular ministration, without help from abroad. Most of the prayer-meetings are well attended. The community is very harmonious.

MEMPHIS, TENN.—The school never was in a more flourishing condition than now, and the future has never before seemed so full of promise.

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## GENERAL NOTES.

### *The Freedmen.*

—There are probably a million and a half of church members among the colored population of the Southern States.

—Ex-Governor Brown, of Georgia, expresses himself as follows in regard to the position and claims of the Freedmen: “I think I speak the sentiments of a vast majority of our people, that it is our interest to make of the colored race the very best citizens we can. To do this it is necessary to educate them as far as our means will allow, and to lift them from the ignorance in which they were found at the time of their freedom to a much higher grade of intelligence. They can never be good citizens and exercise intelligently the rights of freemen till they have these advantages.”

—We regret to see that the Young Men’s Christian Association, of Washington, D. C., by the Rev. O. C. Morse, its secretary, feared to have a few colored Sunday-school teachers mingle with white persons engaged in similar work, withdrew invitations given, and at first refused admission to the three or four who came with cards of invitation, though they were afterwards allowed to enter. Meanwhile Senator Bruce was occupying with dignity the chair of the Senate of the United States.



## Africa.

—The Khedive of Egypt, at the close of 1877, appointed Captain George Malcolm (Pasha) for the suppression of the slave trade in the Red Sea. As late as June 1878, he reported that he could accomplish nothing, as the trade was effectually protected by the Turkish flag.

—Mr. Maples, of the Universities Mission, writes from Masasi, East Africa, that, owing to the energy of Dr. Kirk and Seyid Borghash, the wholesale slave trade at Zanzibar, and up and down the coast for hundreds of miles, is almost entirely stopped; but that they are still smuggled into dhows by twos and threes so clothed and disguised as not to awaken suspicion; that in the interior, slave caravans make their way from the Nyassa region to the coast as far north as Somali, and south to and beyond Lindi. He says: "I should scarcely be believed were I to tell you how great is the deterrent effect upon the slave trade in these parts of a solitary mannered Englishman dwelling among the people."

—Mr. Penrose, of the Church Missionary Society, with all his camp followers, has been killed in the country of the Unyamwesi.

—Mr. Mackey, of the C. M. S., arrived last July with the caravan at Kagei, on the Victoria Nyanza. (See map.) He visited Lukonge at Ukerewe, in regard to the murder of Mr. O'Neill and Lieutenant Smith; heard the explanations given, and demanded the note-books and pistols of his friends, as an evidence of regret and a pledge of friendship. These were not given up to him, and he, therefore, declined to have further relations with that people.

—Mr. Wilson writes of the healthiness of the Uganda country, and thinks that missionaries' wives may safely accompany them thither.

—There are large deposits of kaolin, or china clay, near Mtesa's capital, and abundance of nutmeg trees.

—Col. Gordon has advised the C. M. S. to establish a mission on the west shore of the Albert Nyanza, which he represents to be a healthy location, free from foreign influence, and substantially under protection of the Egyptian Government.

—Rev. J. B. Thomson, of the London Missionary Society at Ujiji, on Lake Tanganika, died at his post January 20th. It is a great loss to this new mission. The Directors ask, "Who now will be baptized for the dead?"

—The English Baptist Missionary Society will occupy San Salvador, 50 miles from the west coast of Africa and south of the Congo, as the head-quarters of their work, with a station at Makuta. Mr. Comber returned to England after a tour of observation, and hopes to return this month with two associates.

—Mr. Stanley strongly advocates the construction of a railway, which would be about 500 miles in length, from a point on the east coast to the southern end of the Victoria Nyanza. Another railway 150 miles long would bring us to Lake Tanganika, which has a water-way of about 330 miles, and another 200 miles long to Lake Nyassa, which gives many hundred miles of water-way. A fourth short railway would lead to the navigable waters of the Shire and the Zambesi, which flow into the sea. These link-lines of railway would open up about 1,300 miles of splendid navigable water. Connect these lines also with the sources of the Congo or Livingstone river, and a chain of trading posts is possible across the continent to the west coast. The value of this new market to English and American merchandise would thus be immense, and the speedy downfall of the slave trade be made sure.

— The *Wesleyan* (English) *Missionary Notices* publishes an account of a recent visit by two of their missionaries into the interior, seventy miles west from Sierra Leone. They found a healthier country, though only 210 feet above sea level, and a cooler climate. Fruit is grown, cotton spun, and iron implements made. The villages were increasing in size, and are now at peace. Slavery and polygamy exist among them. The country is open to missionary effort, and Mr. Huddleston is speedily to be located at Fouracaria, in the Limba country.

—The following extract is of special interest as relating to the region proposed to us for missionary work by Mr. Arthington:

African research, in its relation to commerce merely, is being taken up with energy in the three principal emporiums of the Mediterranean—Genoa, Marseilles and Trieste. The experienced African traveller, Dr. Mattenci, has started from Genoa at the head of an expedition fitted out at the charge of a number of Italian merchants. He goes through the Suez Canal to Suatin and Matamma, in the south-west of Abyssinia, and will penetrate, if time and circumstances permit, into the Galla Lands. Almost at the same date an Austrian expedition leaves Trieste, under charge of two marine officers, Pletsch and Pizzighelli. They propose to remain for above a whole year in Shoa, in order to make an exhaustive study of its capacity for export and import trading, and to return a complete report to a number of eminent Austrian mercantile firms. From Marseilles, lastly, several representatives of commercial houses in south-western Europe have been despatched to the Red Sea, Shoa, and Abyssinia, with similar instructions.—*African Times*.

—The Vatican has entrusted to the Algerian Roman Catholic Mission the creation of two stations in Central Africa—one on Lake Tanganika, the other on Lakes Victoria and Albert Nyanza.

#### The Indians.

—The House Committee reported against the several bills to establish territorial government in the Indian Territory. The conclusions of the Committee are as follows:

*First*—That the bill (Oklahoma) under consideration conflicts with existing treaty stipulations.

*Second*—That to decide that a treaty is no longer binding requires for its justification reasons which commend themselves to the principles of equity and good conscience, particularly where the parties to the compact with the United States are weak and powerless and depend solely on the good faith of the Government.

*Third*—That no such reasons exist for violating the treaty stipulations which reserve the Indian Territory exclusively for Indians, and which secure to the Cherokees, Chickasaws, Choctaws, Creeks and Seminoles, the right of self-government, under the restrictions of the Constitution of the United States.

*Fourth*—That even if there were no opposing treaty stipulations, no objections resting on good faith, it would be unwise and impolitic to throw the Indian Territory open to white settlers without the consent of the Indian owners.

*Fifth*—That while official recommendations—some of them entitled to the highest respect—are strongly in favor of making Indians citizens of the United States, and transferring their land titles from the national tenure in common to the individual tenure in severalty, experience has shown that in the great majority of cases such measures, instead of benefiting, have proved injurious to the Indian.

*Sixth*—That experience fully demonstrates that the holding of their lands in common by the Indian tribes is an effectual safeguard against the worst effects of



Indian improvidence. Apart from any considerations of justice or humanity, it would be unwise and unstatesmanlike to adopt measures which, by destroying that safeguard, would be calculated to reduce the great mass of them, in opposition to their own earnest protests, to a state of hopeless penury and degradation.

The report is signed by Messrs. Neal, Riddle, Muldrow, Aldrich, Reed, Bagley and James T. Jones of the committee.

—When Gen. Howard went alone, as it were, and unarmed among the hostile and ferocious Chiricahuas, and boldly faced their head chief Cochise, he showed them a moral power which they had never seen before, and so produced a deep impression of respect for the superiority of white men that has probably done more than any brute force could have effected towards the pacification of the tribe. The treaty then made was, and is still, sacredly respected by Taza, the son and successor of Cochise, and by all the Apaches, except, perhaps, fifty hostiles, who still prowl on the Mexican border.

#### **The Chinese.**

—Last month we recorded the failure of the proposal to transfer the Indians to the War Department. This month, with equal pleasure, we note the failure of the bill virtually to prohibit Chinese immigration. After passing both House and Senate, it was vetoed by the President, and on the motion to pass it over the veto, was defeated, having evidently lost ground in the intervening days.

—Among the many memorials addressed to the President on this subject, the following was sent by our Executive Committee :

*To the President of the United States:*

SIR: The Executive Committee of the American Missionary Association respectfully but most earnestly ask that the Executive veto be affixed to the bill passed by Congress affecting the relations of this country with China. We regard that bill as a surrender to caste prejudice, an injury to this country, a wrong to China, and a violation of treaty stipulations, of the fundamental principles of the Declaration of Independence, and of the law of God.

Signed by vote of the Committee,

CHARLES L. MEAD,  
JOHN H. WASHBURN,  
M. E. STRIEBY.

February 21, 1879.

## **THE FREEDMEN.**

REV. JOS. E. ROY, D. D.,

FIELD SUPERINTENDENT, ATLANTA, GA.

### **SUNDAY-SCHOOLS FOR THE FREEDMEN.**

The International Sunday-school Convention at Atlanta, upon the motion of Rev. Joshua Knowles, of Georgia, passed this resolution :

“That the present mental and moral condition of the colored people of this country, especially their lack of proper and adequate instruction, is calculated to enlist our sympathy, and call forth

our earnest prayers and endeavors in their behalf.”

At the request of the executive committee, Rev. W. S. Plumer, D. D., of South Carolina, spoke upon this resolution. The venerated man, cutting down the tangle about the entrance to the subject, showed that the prophetic curse uttered by Noah did not apply to the

African race, but only to the Canaanites, a single branch of the family of Ham. He spoke of the Ethiopian eunuch as one of the first trophies of the Gospel out of the Jewish nation. Africa now says to us when we put the question: "Understandest thou what thou readest?" "How can I, except some one guide me?" And that is what these people are looking to us for to-day. Now a great work is to be done for these people, and it is to be done just as it is to be done for white folks. We must do this in self-defense. It is not possible that this great mass of uneducated mind can be among us without in the end doing great mischief. In 1825, Dr. John H. Rice predicted that if this country was ever desolated, it would be by some crisp-haired prophet, arising and claiming inspiration from Heaven, holding himself ready to lead on these people to damage and mischief of every sort. He had known for sixty years that colored children could learn by rote as well as white children; he had sometimes thought better. And here is encouragement. He had written a memoir of a Christian negro, Monroe. His own life had been saved by a negro, when, as a boy, he was capsized in the Ohio. "Be kindly affectioned toward these people," said the patriarchal man in the spirit of the aged John, "and God will provide for them a future of great honor and usefulness among us. Let us love them and treat them as brethren, and remember that 'the blood of Jesus Christ cleanseth us from all sin'—us, the black man as well as the white man." In the printed report of that speech "applause" is counted nine times.

At that convention, in the report by States of Sunday-school work, Maryland announced three Sunday-school missionaries, one of whom labored among the colored people, and two teachers' associations in Baltimore, one for the colored. "We wish it understood that we are taking care of the colored children and gath-

ering them into our schools." Virginia reported: "We are earnestly engaged in pushing the work among the the colored population." The colored Sunday-school organized in 1855, by Stonewall Jackson, was still alive, superintended by Col. Preston, and having as teachers some of the ablest professors in the university at Lexington. Experience has shown that the best way to elevate the colored man is to give him well-ordered and well-taught Sunday-schools. Florida said: "The work in colored schools is gaining ground, one of them having over 300 scholars." Texas reported many flourishing colored Sunday-schools, and was happy to have one of her intelligent Christian colored superintendents in that convention.

Besides what is being done by the several denominations in their respective way, the American Sunday-school Union has in the South twelve of its missions. I met one of them the other day, Rev. J. J. Strong, whose field is the State of Alabama. In five years he had organized 157 schools, of which 37 were colored. Of the 142 schools aided by him, 58 were colored. He finds much aid and comfort at the home of Judge Thornton, in the northern part of the State. As he was about to start out on foot for the tour of the county, the judge said: "You must take my pony." As the pony was known all over the county, he served as an introduction from the judge. This missionary is one of two who are sustained by one of those "unabridged" Christian men in the North. The other one works among the Swedes in Wisconsin. The salary and traveling expenses, and \$100 to be given away by this worker in Alabama, uses up \$1,100 a year in this excellent work of Christian philanthropy.

Besides all this at the South in this line, the American Missionary Association reports for the last year 5,894 Sunday-school scholars connected with its sixty-four churches. Then there is a vast



amount of such work done every year that does not come into these statistics. During the last summer vacation Atlanta University sent out 150 day-school teachers, and Fisk as many more, and all our institutions furnish more or less of them. Nearly all of these also run for the time their own Sunday-schools, thus reaching many thousand children with the truth of God's word. It is known that up to this time our colored teachers have reached 100,000 of these day scholars, a multitude of whom have been taught in Sunday-schools.

Talladega College, the last year, by its students, reached 1,200 Sunday-school scholars. In the past years they have reached, in all, 20,000. Out of these schools six Congregational churches have grown up. Rev. G. W. Andrews, the instructor in theology, has been accustomed to take his class on Saturday morning over the lesson of the next day, thus training them in a normal way as well as in the way of the truth.

I had the pleasure of attending, in the month of February, the convention held in New Orleans for organizing the State Sunday-school Association for Louisiana. Florida was organized the week after, which leaves only three State associations yet to be set up. At Atlanta, the delegates from the South reported their purpose to go home and organize every State. At New Orleans it was reported that Louisiana had already 96,000 children in Sunday-schools, and this is nearly one-seventh of the entire population of the State. With an association under the vigorous administration of its president, Mr. W. R. Lyman, and his live executive committee, it is hoped that all the parishes (counties) of the State will soon be organized, and the work greatly set forward. In that convention, colored delegates were present, participating. The resolution of the Atlanta convention quoted above, upon introduction by the man who was elected president, was unanimously adopted. Upon taking the

chair, he assured colored people of sympathy and co-operation. Rev. W. S. Alexander, our president and pastor in New Orleans, who was made officially prominent in the convention, was also put on as one of the vice-presidents and one of the members of the executive committee of the State association. Two colored pastors were also put upon that committee. More and more the heart of the good people of the South is turning toward the colored children.

## VIRGINIA.

### The Work at Hampton, from a Three Months' Observation.

REV. JOHN H. DENISON.

*"Arbores seret, diligens Agricola, quarum adspiciet baccam ipse nunquam."* A diligent husbandman plants trees, the fruit of which he himself shall never behold. With such sentiments did our excellent Arnold support us in the arduous pursuit of Latin prose composition. It is evident, however, that there is a difference in trees, if not in diligent husbandmen.

"Hampton Normal and Agricultural Institute" is a tree whose fruit may be speedily beheld, not only by those who planted it, but by those also who cultivate or enrich it. It is a paying investment. Every year it sends its roots deeper and stretches its boughs out farther. It commends itself to the practical Christian sentiment of the South. It is a peace-making force throughout this section. Its attitude towards all Southern questions is intelligent, considerate and just; it gives no sympathy to fanaticism on either side, and nothing but discouragement to political schemers. It sends out every summer the wholesome leaven of a class of young men and women who have been trained to teach intelligently; to use their hands as well as their heads; to see the dignity of labor; to accept the situation, and not to be ashamed of their color. In short, they are trained

to the work that lies before them, and not trained away from it.

It is a rare thing for a graduate of the Normal School to enter into political life. Not one has been known to be a demagogue. The standard set before them is that of a hard-working Christian manhood; and it must be said that they bid fair to make the best citizens we have, in a time when the great demand is for men who will not work for an office, but who will work honestly for a living. Our country seems to be crying for a further supply of that article which forms the staple and the grit of nations—a contented, practical manhood—the “*vir integer vixit*” of Horace, re-inforced by grace. It is that demand which Hampton is seeking to meet, and does meet, with its yearly class of graduates.

Many years ago all England was startled by the arraignment of an educated gentleman for stealing; he was a graduate of Oxford; he plead guilty, but said it was his only resource; he had not been able to find any business by which he could support himself honestly. Since then the history of our financial institutions has made it appear that this gentleman was not alone in his unhappy predicament; there has been a world of college education which has not fitted its beneficiaries to gain an honest livelihood. It has given them the accomplishments of a social rank, but not the power to earn that rank; it has simply made them miserable. It has done worse even: it has left them in the midst of a moral snare. It is the grand miscalculation of our educational system. Here are millions of acres at the South waiting to be reclaimed by skilful hands; here are thousands of educated men who cannot find an honest self-supporting business. The lever of education is not applied at the right place. It is the merit of Hampton that it does apply the lever at the right place. It trains the hand as well as the head. It fits a man to take up

the work God has placed before him. It gives him the conditions on which a Christian life may flourish.

The religious teaching is evangelical. The school regards itself as representing the American Missionary Association, and is faithful to the trust. Nowhere can teachers be found more earnestly evangelical, laboring often beyond their strength to bring souls to Christ. To their honor be it said, however, that both Unitarians and Friends have not only contributed of their means in large proportion, but have also served in the work of education and Christian culture with the most unselfish devotion. They reap a far richer reward than that of theological proselytism. Their noble spirit, scorning all partisan ends, seeking only for an opportunity to do good, has greatly increased the humane and beneficent influence of the school; has caused it to be widely felt outside of its own walls, and to become every day more and more an instrument of peace and reconstruction.

There is a world of kindly deeds and neighborly acts which cannot be enumerated, but which prove to the community the kinship of our Northern Christianity, and they meet with a *response*. When a petition was presented this winter for the purpose of subjecting the school to taxation, a large majority of the most influential citizens in Hampton entered their protest, and the petition fell to the ground. It was a sign of the times.

The religious work of the school has been well directed, although not a thing that could be put in figures. It is largely an endeavor to counteract the tendencies of ignorance and prejudice in the colored churches and so give free play to the spirit of grace. A large proportion of the students are professors of religion when they come. The emotions and prejudices have been trained to excess by an ignorant but fervid system of religion which has exercised but slight control



over immoral practices. The effort is to balance this by the cultivation of the conscience and understanding in Scriptural truth; especially to hold up before their minds the idea of an every-day religion and a practical Christian manhood.

The interest this winter has not reached the revival point, but students have been led to Christ from time to time. Our hope is not in transports, but in that steadily increasing lump of leaven, a practical, self-denying piety. It shows itself in the *morale* of the school. We have 316 students—214 boys and 102 girls; of these, 56 are Indian boys, and 9 Indian girls.

In such a mass of human nature, fresh from uncivilization, one might expect serious disturbances and scandals, not to say rowdyism; yet Washington's birthday was celebrated on the open green by Negroes, and Indians who had just taken off their blankets, with an Arcadian good behavior, while blacks and aborigines met together in the school parlors and played games together, boys as well as girls, without indecorum. It is a frequent comment how little trouble they make, for so miscellaneous a collection. There is a spirit, an atmosphere of Christianity that pervades everything.

Perhaps the most striking fact of the winter is the Indian work. It is a pity that people at the North do not see the great importance of this, for it is much in need of funds. Four years ago a party of hostile Indians of the most intractable sort were captured and sent in irons to St. Augustine, under charge of Capt. Pratt, U. S. A. They were desperate fellows; one killed himself rather than submit. Under the Christian treatment of Capt. Pratt they experienced a wonderful change, laid aside their savage propensities, and heartily embraced the principles of civilization. A year ago it was proposed that they should be brought to Hampton. The experiment was tried

successfully. They mingle in a kindly way with the negroes, and have manifested an earnest disposition to learn what they call the white man's road. They have given up their tobacco and their whiskey; they hold prayer-meetings together, where one may hear their tones of earnest entreaty, pleading with God in their own language. Furthermore, they show their faith by their works, and may be seen digging ditches or picking potatoes with all the energy of an Anglo-Saxon. This for aboriginal gentlemen who, four years ago, accounted manual labor to be the deepest degradation to which a warrior could submit.

Best of all, they have manifested repentance toward God and faith in the Lord Jesus Christ. At the first communion in March, eleven of them are, at their own earnest desire, to be admitted to the church. Last summer the experiment proved such a success that the school offered to take 50 more, and educate them for Government, at the low rate of \$167 apiece. It was too low an estimate; but it was thought that friends would help, especially in the erection of a building. They came last fall—40 boys and 9 girls—bright-faced, ready to learn, full of response to kindness. They are better than could have been expected; already some of them have shown an interest in Christ. No work could promise better. They have a great desire to learn, and are especially interested in the mechanical arts that will help their people toward civilization. Mr. Corliss has offered one of his engines for a machine shop, but there is no money with which to put a roof over it; even the Indian dormitory is yet unpaid for. For want of \$18,000 the work is checked; but it is a vital work. If there are two classes of men to whom the people of the United States owe a helping hand, they are the Indians and the Negroes. Besides, it is God's time; both races have been awakened to their needs; there is a cry for help. Even from the far neighborhood of Pu-

get Sound have come letters asking if there is room at Hampton. The time has come for the elevation of the Indian race; the fulcrum is at Hampton. Here, too, is part of the lever; what we want is the other part.

"Freely ye have received," Christ says, "freely give." We cannot wash away our national injustice; God does not expect that. We can show penitence by our helpfulness toward those who have been its victims. So much God will expect, and it is likely to be sad for us if we fail to meet the expectation.

### GEORGIA.

#### **A Beginner's Reflections—The Gospel—Congregationalism—The Negro.**

REV. S. E. LATHROP, MACON.

I have been at this post for about three months, and as it is my first experience with the colored people, I may be pardoned for offering some impressions that have come to me since entering on the work. Having preached eight years to white people in the North, I was somewhat curious to compare the results of the same Gospel as applied to different races. The comparison thus far is entirely satisfactory. I am more than ever convinced of the priceless value of the Gospel as an elevating, purifying power in human hearts, no matter what is the color of the skin. Judging medicines by their results, we say that this or that is a specific for certain diseases; so judging Christianity by its results, as applied not only to different individuals but to different races, it is a specific for the deep-seated disease of sin everywhere.

As different doctors have formulæ of their own, differing more or less each from the other, so are the different sects or schools of religious thought. I, as a Congregationalist born and bred, the son of a Western Home Missionary, with Puritan ancestry running back to the days of John Robinson, am, as a student of human nature and of theological therapeutics, convinced more than ever

of the value of our Puritan ideas, modified, mellowed and improved as they are by the additional light which has broken forth out of God's word. I think Congregationalism is adapted to African as well as Caucasian Christians; both from its lack of iron-bound traditions and mannerisms, and "theological slang," and also from its flexibility, its adaptedness, its "sanctified common sense," which does not make a Procrustean bed of inflexible length for tall and short alike, nor like that which the prophet mentions, "shorter than that a man can stretch himself upon it, and the covering narrower than that he can wrap himself in it." Its covering is, like Christ's seamless robe, broad enough to envelop in its generous fold every forlorn heart.

I have also verified what I had before heard, that the Negro race is not all composed of Uncle Toms—that, in fact, such transcendent characters are rare. The negro is neither a prince in disguise nor a hero in rags. He is exceedingly human, fallible, ignorant, childlike, fickle, improvident, thoughtless. We could easily lengthen this catalogue of failings, painful things which oftentimes tend to discourage the Christian worker. But hence is all the more need of the Gospel among them. Their animalism makes necessary the proper antidote of spiritual training. Their unsteadiness calls loudly for patience, perseverance, courage, on the part of teacher and missionary. Past centuries mightily influence the present. When I consider how far from perfect is our boasted Caucasian race, and how the home pastors and home missionaries toil unceasingly amid difficulties to teach sobriety, self-control and an embodied Gospel among the world's dominant race, I can have more patience with the lower strata of humanity.

Remembering the defalcations, the immoralities, the outbreaking evils which so often come to light among the white



Christians, who have many centuries of Christian ancestors behind them, I can surely have more charity for these sable people who themselves dwelt in bondage so long, whose ancestors were slaves, and whose history shades off into the dim, remote, unknown past of savage Africa. Even the Jews, that remarkable people, known as they always have been for shrewdness, intelligence and business prosperity, after being enslaved in Egypt for some hundred years, were fearfully debased and demoralized, wandering in the wilderness many years, and even when they had conquered their promised land, were in turmoil and confusion. Can we expect better things of the sons of Ham? No nation can be "born in a day" whose minds and hearts are degraded by bondage for so long.

But there is evident progress. The colored people of Macon deserve praise for their efforts after a truer life. There are 10,000 of them in this city, and among them is much poverty and want. But others have, "since emancipation," laid up property and secured comfortable homes of their own. Their children in school compare favorably in most respects with white children. Some of them walk three or four miles each way to attend our Lewis High School. The extravagance and effervescence of religious gatherings is becoming more and more toned down as intelligence increases. They are more and more winning the respect of the whites, and I think there is more disposition on both sides to live peaceably than at any previous time since the war. Our church and school have had various trials, but now the prospect seems more favorable. One man has united with the church on profession.

#### ALABAMA.

##### *Revival in the Church and College.*

REV. G. W. ANDREWS, TALLADEGA.

On March 2d thirty were received into our church, the fruits, in part, of a revival still in progress. It is the custom in

the South to admit converts to the church on the first convenient opportunity, as in apostolic times, according to Acts ii. 47.

Of these thirty, seven were baptized in infancy, mostly by our own missionaries, ten years ago; three were immersed; the rest followed Ezek. xxxvi. 25. The youngest was not quite nine years old; the oldest was between sixty and seventy, and as happy a new-born soul as one often meets. Several were from forty to fifty. Five are heads of families, one of whom I have heard called "king of men," because of his commanding influence. He says: "I mean to be as faithful in the service of Christ as I have been in that of Satan. I am now ready for any duty the church may impose upon me; be it easy or hard, it makes no difference to me." His conversion has startled everybody. One little boy scarcely ten years old often prays intelligently and touchingly for a dear uncle and aunt, and asks others to join him.

All but two of the girls at Foster Hall are hopeful Christians; and of the forty-five young men who board at the same place, but four remain without a hope in Christ. Two in the higher normal room still refuse to enter upon the better life, and fourteen in the common school normal, out of the ninety in that department. The community outside of the college, our people say, was never before so awakened since the college was established here.

The meetings have been characterized by a wonderful freedom from excitement; indeed, I was never in a revival before where there was so little. It has pleased God in this instance to magnify preaching in a wonderful manner. Dr. Roy was with us a week lacking one day, and preached every night and on the Sabbath, interesting and profiting every one. One night many hearts were deeply moved by his tender recital of the "Old, old story of Jesus and his love." We held extra meetings for two or three

weeks. During the "week of prayer" and the remainder of January there were no conversions save one, that of "reckless George," as he used to be called. He was one of our brightest young men, and his conversion made a deep impression. The revival did not commence in earnest until the first week in February, when there were twenty who turned to the Lord from the ways of sin. Since then the work has gone steadily forward.

This whole region seems ripe for a spiritual harvest; but whence are to come the reapers, as there is a limit to strength, and other duties press sorely. We cannot have many more extra meetings, though there are many inquirers; still we do not despair, as God has shown us how easily He can brush away all obstacles to the progress of His kingdom. He has again and again, during the continuance of these meetings, rebuked our want of faith.

The theological students have rendered excellent service by visiting from door to door. Christians have been fully awake. It is a glorious work to be instrumental in starting a soul in the better way; but there remains the work, greater if possible, of development through a wise Christian culture. We constantly remember Paul's advice, recorded in Acts xx. 28.

I have time only for this hasty word concerning the work of grace here. I hope some one else may furnish you a full account. We all feel grateful for this quickening of our religious life, and this seal of our labors in the Lord, and our prayer is that an army of Christian young men and women may be raised up from this beginning of new life. While we "watch, work and pray," we want to see the "desert rejoice and blossom as the rose."

#### Revival Work—A well-organized Church.

REV. C. B. CURTIS, SELMA.

An interesting work of grace is now in progress in our church. We began

by observing the week of prayer, remembering especially the request for a concert of prayer with the officers and workers of the A. M. A., and with great blessing, we felt, to those of us who met together to claim the promises.

As the white churches held union meetings during the week in the afternoon, I attended some of them also, and was cordially received and invited to lead one of the meetings. It chanced to be the day of prayer for nations, and I improved the occasion to set forth as strongly as I was able, not only the obligation, but the *necessity* that lies upon all Christians and all patriots, state or national, irrespective of denominational or political affiliations, to engage earnestly in the work of Christian education, if we would avert the terrible evils already impending. I was listened to with respect and evident appreciation, and there seems to be a growing spirit of cordiality and co-operation.

After another week of preparatory meetings, we opened the audience-room and began preaching every night, except Saturday, which we have kept up for three weeks with considerable success, having over thirty hopeful conversions and an uncounted number of inquirers; in fact, almost all express a desire, more or less earnest, to become Christians.

I find but few of the difficulties that trouble us so much in the North. There is but little skepticism, or the so prevalent idea of salvation by mere morality, and no Universalism that I have met as yet. The colored people are emphatically a religious people, and the difficulty is not so much in getting them to go forward to the anxious seats, or enter the inquiry-room, or to weep over their sins and cry for mercy, as it is to show them the simplicity of the way of salvation. They have been taught that they must see visions and dream dreams, must be *held by the hair of the head over the bottomless pit* and then taken to heaven, before they can be soundly converted;



and though they are, in many cases, beginning to distrust this old-time teaching, yet it is hard for them to see that all they need to do is to "repent and believe the gospel." Indeed, it is the universal testimony of the converts that their faith is continually tried by the declarations of their friends, that they haven't any religion, because they haven't "been to heaven or hell," or "come through shouting." We try to teach them that simple reliance on the word of God is far better and safer than dreams or feelings, and that "by their fruits ye shall know them."

We are now holding three services during the week, and dislike very much to give up while there are still some who have been seeking ever since the special meetings began, with seemingly great earnestness, and yet cannot see the way clearly. Many of those who have been converted naturally belong to other churches, so that the addition to our membership will not be large, but we feel that the work is genuine, and those who go to other churches will carry a warmer feeling of interest in us which will help our work greatly in the future.

I enjoy this work exceedingly, and have been, from the first, favorably impressed with the condition of things in my field. The church has been thoroughly organized, and has a good record. Its influence is being felt in this community. Temperance and virtue are necessary to church membership, and as much cannot be said of all the colored churches in the South. The church building is commodious and pleasant, with reading-room and lecture-room in basement, cumbered with no debt, and upon its sweet sounding bell (the gift of the Sabbath-school) is engraved the fitting invitation, "Come, and let him that heareth say come." For a church of its size I have never seen so many ready and efficient workers. Indeed, nearly all the members are workers, not

drones, as has been thoroughly demonstrated during this revival.

Neither can too much be said in praise of the work of the teachers of Burrell School, who, though no longer under the commission of your society, and necessarily undenominational in their efforts, do much real missionary work. Such an intelligent, faithful and efficient corps of coadjutors it has never been my fortune to meet before.

I wish to acknowledge through your columns the receipt of a large quantity of second-hand Sunday-school papers, well preserved, and greatly appreciated by our children, as they have been only partially supplied before. The package came, prepaid, by express from Cairo. Our heartiest thanks to the unknown donors, and may other schools be moved to "go and do likewise."

#### **A Thoughtful Congregation—Personal Work.**

REV. F. BASCOM, D. D., MONTGOMERY.

The church has been quickened in its spiritual life and activity, but no pervading revival influence has gone forth into the community. A good proportion of our members seem to be earnest, growing and happy Christians. Our social-religious meetings are very enjoyable. Some who have been delinquent now promise better things. One or two have just begun a new life of faith in Christ, and some others have promised to take the subject of their salvation into serious consideration. By following up such cases, I trust some of them may be won to Christ by personal effort. I learn, on inquiry, that most of our members were brought one by one to the Saviour by persevering and judicious pastoral labor. The colored people are very accessible to such effort; and what a boundless field for it they furnish! But "the laborers are few" that care to gather such a harvest.

I still enjoy my work, and the privilege and importance of it grow in my estimation. Last Sabbath I preached

three times: twice for my people, and once for the A. M. E. church. Quite a large congregation.

### MISSISSIPPI.

#### A Praise Meeting.

REV. G. STANLEY POPE, TOUGALOO.

Soon after the opening of the school we gathered together in our chapel, to tell a few of the things for which we were *thankful*. I wish some of our friends had been present to share the enjoyment of the occasion with us.

One said: "I have had the severest sickness of my life, but it proved a good thing for me. It kept me from going to my second school at Lake, where the fever was so bad afterwards. I see a great change in the people. They have been more thoughtful. I have not prayed once without asking God to protect and bless the teachers and scholars of our institution. My prayers have been answered."

Another said: "I am thankful that I have been blessed with more light than many others. I never before saw how great the darkness is in our country. The condition of the people where I have been teaching is dreadful."

Another, who is not a Christian: "I am thankful that I have at last got here, where I have so long desired to be. I hope I may be blessed spiritually as well as in my studies."

Another: "I see the need of *good* teachers and preachers as I never did before. I am thankful for this, and that I am spared to get back under these kind instructors."

"I have been in a very intemperate place, but the Lord has helped me to do good work. Secured a good many signers to the pledge. I am thankful for this, and that I have been spared during the sickness."

One who was converted last winter said: "I am thankful that I have been with Christians who have led me to the Lord. I don't know how to tell my

gratitude. I am just beginning to know what it is to be upright and truthful."

"When I left here last summer to go to a new place, I felt that I needed God's aid. I asked Him to be with me. He has kept me and made my work successful. I thank Him for it. I will continue to thank Him."

"The *old mother* thanks the Lord that she has been able to get here to hear the Bible read, and see the teachers back again."

"I was teaching near Grenada. That was my P. O. The fever was on three sides of me. Some of my scholars had to leave school; but amidst it all God spared me, and I am thankful for it. There were some white young men came into my Sunday-school. At first I was afraid, but I spoke to them, and asked them if they would like some papers. They kept coming, and seemed just as much interested in what I said, and in getting the papers, as any of my pupils."

"'He leadeth me.' I cannot begin to tell all the things for which I am thankful. Aside from the health of my own family, nothing rejoices me more than to see these faces. Our friends at the North cannot begin to realize the gloom that settled down over us here. It seemed as though we were breathing in death continually. I am thankful that God has spared us, and that I have had such a pleasant family during the summer." To this effect spoke Brother Miner, who remained here during the summer with several of the young people to take care of the farm.

These are only fragments that were jotted down. An hour and a half was spent in this way. A few of our students had the fever, but we have not heard of one who died with it. This continues to be the cause of great thankfulness.

OUR TEMPERANCE MEETING, a few nights later, was no less interesting. I noted down a few sentences, as one after another reported, which



will show what kind of work has been done by our students during the summer. One young woman said, "When I first spoke to my scholars about temperance, they did not know what I meant. I would not allow any one to sign the pledge until I was sure he understood it. I read temperance stories, etc. I found one lady using snuff and toddy, who said she didn't know as there was anything about *drink* in the Bible. She thought the Lord would forgive such a little thing. A minister said he never saw drink to be such a bad thing. He would not sign the pledge, but I have since heard that he is going to try to establish a temperance rule in his church. I got 28 signers to the pledge."

Mr. T. said: "I got 48 names to my pledges; most of them were young people, some of them children. I tried not to receive any unless they thoroughly understood it. I met some opposition from the old folks, but some of them signed. One young man fifteen miles away came in and signed. He was afterward taken sick, and the doctor prescribed toddies, but he stoutly refused them. I think many can be depended upon. There is no other such work being done in the county."

Mr. H.: "My work was not so great as I think it should have been. The community was very wicked, most of the older ones hung back, 24 signed, most of them my scholars. I took my pledge to school every day, and to Sunday-school. I told them very plainly what is meant by signing the pledge, or more would have signed. I found the very small ones understood it as well as the older ones. Some are so poor they cannot get drink."

H. T. T.: "I have not much of a report. Did not find one who believed in temperance. Went to the older ones first, but they were not willing to sign. I secured 12 signers. Might have had more, but did not take the small ones. One minister said he had looked at it a

long time, and thought it would be well to present it to his people, but would not sign. Another minister *did*."

There are ministers here as well as elsewhere who are willing to preach, on the Sabbath, a purer type of Christianity than they exemplify in their home life during the week.

C. J. T.: "I did not make an effort at first. I was invited to their "Loving Society." I went with my Bible, pledge and statistical essay in hand. I put in a good deal of *vengeance* and converted a good many right there. Got 25 names. At close of school I got some more; in all 47. We must keep this subject before them. A Baptist Convention was held there. I got three ministers to sign. Mr. Tanner labored with one minister who wrote out a resolution, and secured its passage in Convention, that their members should not drink."

Miss C.: "I presented the subject to my Sunday-school. Had a meeting at night. Many of the parents came. I read about Daniel *purposing* in his heart, and then sung 'Dare to be a Daniel.' The first one to sign was a man about fifty years old; 24 signed. The next Saturday I went ten miles into the country and spent the Sabbath. 26 signed there. One man, who had no children and was well off, but spending his money rapidly for drink, signed and is now saving his money. I went to Lake to help Mr. T. Many signed his pledge there. One little boy at Forest wanted to be a Daniel and signed. He was snake-bitten, whiskey was prescribed, but he refused to drink it even after he was told that that would not be breaking his pledge. He recovered. Most of my signers were among the older ones."

Other reports were as interesting as these, but I am afraid I am writing too much now. I have taken these reports in the order in which they were given. After hearing from all our students, I may send you the number of signers to the pledge, secured during the summer by them.

## AFRICA.

## MENDI MISSION.

**A Heathen Bundoo Dance and a Retreat.**

BENJAMIN JAMES, M. D., GOOD HOPE STATION.

Dr. James, who accompanied his two children to Freetown, whence they returned to this country, in care of Mr. Snelson, on his way back to the mission, made a brief visit to Mr. Gomer and the Shengay Mission of the United Brethren. After speaking of the excellent religious and industrial work accomplished at that mission, he gives this account of a Bundoo women's dance, which he chanced to see in that vicinity.

Have patience with me while I relate a curious sight that I accidentally witnessed at a town near the mission, showing the power for good exercised by this little band of Christian workers. About ten o'clock in the morning on Tuesday, the beating of a country drum was heard afar off. My boy Joseph said to me, "Let us go and see them cut rice by the beat of the drum," to which I consented. We followed the sound of the drum until we came to the town of Debia, much larger than the one under the Christian charge of our mission, and governed by a female chief of the noted Caulker family. In a grove near this town, within which no male was allowed to enter, proceeded those sounds from mystic drums which attracted us to this place. Madam Caulker gave me a very cordial welcome; indeed, her dignified manners made me almost forget that she was the representative of a heathen clan. Edibles were set before me, although brought by a little naked girl; which circumstance was not calculated to improve a relish for the seemingly palatable food, yet I do assure you I devoured it greedily. Soon after eating, the drumming ceased from the forest; then came out a large number of women, with white cotton bands, two and a half inches wide, tied around their brows, led by an old woman with

a white country cloth around her, and a white handkerchief tied, covering the frontal and occipital portions of her head. When they saw me they were amazed and appeared timid, but this perplexed condition of the organization was soon removed by the head-woman, who had been previously summoned into the presence of the chieftess. Soon the drums, which had attracted me, began to rumble out their peculiar sounds to dancing thumps, beaten by female drummers, arranged in dancing order, with their backs towards us, coming from where they were placed in this array. These same women, who appeared timid, bashful and reserved a little while before, sung, beat and stepped to time slowly, motioned with their hands to something apparently to me in the sky, and moved towards a place where they were soon to stand.

As they gently and elegantly wheeled in regular order into their respective places, three well-formed and comely girls, about nineteen, side by side, tossing their bodies right and left, to and fro, in a very graceful manner, danced together for nearly a quarter of an hour. After the triple dance there was a double one; this was succeeded by a single dance. These three girls were then withdrawn and other members of the order were selected to fill their places. Many feats of skill in dancing were performed by the first three. I noticed that when they danced their supple limbs were tossed in many enigmatical postures, which drew forth applause and great laughter from the bystanders, who understood them. After dancing for an hour before us, the leader of the mystic sisterhood ordered it discontinued, and they retired to a capacious bamboo-covered hut to partake of refreshments, which seemed to



have been prepared and furnished by every village for miles around. Before taking my departure I inquired of the chieftess who these women were. She replied that they were the Bundoo women, who were about to remove their place of meeting to Carter, farther into the interior, because they were molested or hindered by the advance of Christianity, which is continually increasing about their old meeting bush. All must acknowledge this as a triumph for Christianity, and those who contribute to the support of the Shengay mission ought to rejoice that they have had the privilege of being instrumental in causing one of the greatest evils to Africa's social and Christian advancement to move back into the forest, there to await the coming day of its inevitable dissolution, which, I trust, is not far off.

#### **A Visit to the Interior.**

REV. A. E. JACKSON, AVERY.

Avery is situated at the head of navigation on the Little Sherbro river, a beautiful site overlooking a vast scope of country. It is about forty-three miles from Good Hope, and quite accessible to any point where we may wish to push our work in future; and it is hoped that this station will be the centre from which many stations may be planted still further into the interior at no distant future. The Little Sherbro river, with its rippling stream, glides within a few hundred feet of Avery, and flows into the Big Bargroo river, and the Big Bargroo, with its tributaries, opens an avenue to any part of Africa accessible by water.

We have a very beautiful little chapel, and it is very well filled each Sabbath by persons from the surrounding villages as well as our own. For the most part, all appear attentive to what is said to them, and when questioned seem to have quite a clear idea. Through the blessing of Divine providence, three of the chiefs have come into my church,

and I think that they are hopefully converted. They add very greatly to the interest of the church, because where the chiefs go their subjects will follow. By this means I am enabled to reach a great portion of the heathen element. I have now about thirty-six enrolled upon my church book, twenty-five of whom I have baptized. It is really remarkable to see how readily they take hold of the truths of Jesus. I am also glad to say, that in many of them one can see a marked improvement in their lives. They are a people that delight to engage in palavers or quarrels, and I mark a very great change in many of them in this respect. They seem to desire peace, and when a palaver comes up they frown upon it with seemingly sincere indignation. They are also beginning to see the wrong of polygamy. That of itself is one of the best signs of reform, for polygamy is one of the prevailing sins of this country. Mrs. Jackson has been holding meetings for the women, in which great interest was manifested. So the Lord has been greatly blessing both sexes.

Quite recently I had a pleasant tour in the Bargroo country. I was very agreeably surprised to see everything so favorable. In the first place, the people were as hospitable as one could wish, and far more so than one could have expected in a heathen land. I am persuaded to believe that the tribes further in the interior are much more docile and far more industrious and a finer class of people than those living on the coast. I visited eight of their towns, and, with very few exceptions, their villages were as clean and neat as any I ever saw. Their houses were made of mud and sticks and covered with bamboo, but all seemed to have been done in taste. Some of their villages were laid out in a perfect system. One that especially attracted my attention for its neatness, and the systematic plan on which it was laid out, was Do-do. It has a population of

about fifteen hundred persons. It is a very beautiful town, situated on a peninsula, with a fine view of a large extent of country. It is densely populated and the houses are built close together. Three tall lines of barricade enclose the entire town, with only three large gates through which persons can enter. I chanced to stop there all night. I found the chief a very hospitable man. He entertained me as best he could, and gave me my supper and a bed to sleep on. Next morning he sent me my breakfast, which consisted of a goat, chicken and some eggs. On going to the door I found three men ready to slay and dress the goat. The interpreter of the chief accompanied these gifts. He said that the king did not know how to cook English fashion, and therefore he would advise that I have it cooked in the English way. This being rather more of a breakfast than I could consume, I only had the chicken and eggs cooked. I had the goat made fast and carried him home to my wife, who I knew would be delighted to have him for a pet.

After I had eaten, the king came to see how I enjoyed my breakfast. After talking a while he told me that he would be glad to have a missionary station planted at or near his town, so that he could send his children to school that they might learn about God's law. He then took me around the town and showed me the barricade. Then he took me on the outside of the barricade and pointed out to me a very beautiful spot of ground, which he would give for a mission station. I could only thank him for his hospitality

toward the mission and his seeming love for the work.

On Sunday I preached in a very large village, and I really believe that every man, woman and child was present, and it seemed as if they were completely spell-bound during the entire service. It inspires one to put forth greater efforts when he chances to penetrate into the interior and there see the difference between these tribes and those living on the coast. They are not so corrupt in habits from association with the low class of traders. One thing very remarkable about this people is that they are not at all hostile toward the light-skinned man nor the dark-skinned man, but will soon learn to put implicit confidence in either, and more especially if he speak to them about Jesus Christ. They, from some source or other, have learned that there is a Saviour. Even those who have never seen or heard a missionary themselves seem to be thoroughly informed as to the objects of this mission.

I am impressed more and more each day that the many years' work of our missions in Africa has been a great success. Not only blossoms but fruits are already seen in the immediate vicinity of the mission, and far into the interior there has been a silent influence for good that we knew not of. The labors of the dark days of our missions were not in vain, but are now being crowned with the glorious fruits of righteousness, which will only be a brighter crown for those who have fallen asleep at their post of duty.

## THE INDIANS.

### SCHOOL AND CHURCH WORK AT DUNGENESS.

REV. MYRON ELLS, S'KOKOMISH, WASHINGTON TERRITORY.

We have an excellent young man at Dungeness as school-teacher. Although I never met him until he took charge of the school, I learned that

his reputation was good where he had previously taught, and he has taken hold of the work among the Indians wisely and earnestly, and also satisfactorily to the Agent and the Indians. He has earned an excellent reputation



among the whites in the neighborhood, and has grown in their estimation as a conscientious Christian since he first went there about nine months since. Last summer he was married to a lady whose heart is in the work, and who assists him as she is able. Her health, however, does not admit of her doing as much as she wishes to do.

In addition to his day-school for the children, he has lately begun an evening school, three evenings in the week, for half a dozen of the older Indians who wish to learn. These older Indians are accustomed to talk English, more or less, some of them quite well, and hence find it easier to learn than wild Indians would. He holds services regularly with them on the Sabbath, and on Thursday evening a prayer meeting has been sustained since last May; the only one in the county.

The last Sabbath I spent with them, I baptized two of the older Indians and received them into our church—the first-fruits of our work there. I have been tolerably well satisfied for a year that they were suitable candidates for

church membership, but preferred to wait until our teacher could become thoroughly acquainted with them, as I thought that he could form a more intelligent opinion after almost daily intercourse with them, than I could by semi-annual visits. But we agree in our conclusion.

Last Sabbath we had the privilege of receiving another of our school-boys into our church here. He is one of our older pupils, an elder brother of one already a member.

The report of our Sabbath-school for this place, read on Christmas, showed that three Indian girls had been present every Sabbath on which there was school during the year, it having been necessarily omitted on three Sabbaths, and on every one of these Sabbaths they had recited at least six verses of the Scripture lesson, and without making a single mistake. This is better than has ever been done before in the history of the school, only one having been perfect last year. The average attendance during the year has been fifty-seven.

## THE CHINESE.

### CALIFORNIA CHINESE MISSION."

*Auxiliary to the American Missionary Association.*

PRESIDENT: Rev. J. K. McLean, D. D. VICE-PRESIDENTS: Rev. A. L. Stone, D. D., Thomas C. Wedderspoon, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D. D., Edward P. Flint, Esq., Rev. J. W. Hough, D. D., Jacob S. Taber, Esq.  
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SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

#### OUR CHINESE HELPERS.

REV. WM. C. POND, SAN FRANCISCO.

I am trying to contrive how, while keeping within our limited means, to increase our force of Chinese helpers. I am sure that with reference to immediate results, these who know by experience the darkness of heathenism, who have themselves trodden the path out of that darkness into the light of

Christ, are better fitted to lead others along the same path than we could possibly be, even though we had their language at our tongue's end. But it is not easy to provide for these helpers the things needed for their best efficiency. They ought to be entirely supported by us, so as to give their whole time to study and to Christian work; and they need special teachers,

since they cannot be taught in school-hours. First of all, they ought to study the Bible, and learn how to interpret it; but should add to this, constant attention to our language, and to the rudiments of geography, astronomy, and history. I have ventured thus far to appoint only five: Wong Sam and Chung Ying for schools in this city, Jee Gam for Oakland, Lee Haim for Sacramento, and Hong Sing for Petaluma. Besides these, there are many volunteer helpers who, in the schools, in the Association, in the Bible and prayer meetings, "instant in season and out of season," bear their testimony, and do whatever work they can; for most of our Chinese Christians, I rejoice to say it, are witnesses and workers for their Lord.

Readers of the MISSIONARY have heard from Jee Gam and Wong Sam several times heretofore. Hong Sing is the one last added to our list;—for five years a Christian, and during most of that time the leader among the pupils in our Bethany school, and my interpreter when I spoke to them. He understands English well; talks it quite easily and intelligibly; but when he comes to write it, like most of our brethren, he gets it twisted badly. The idioms of his native tongue are very unlike ours. He went to Petaluma, expecting, for the most part, to support himself as a house-servant, accepting, however, low wages in consideration of having time for missionary work; but he found that the house-work crowded the Lord's work so hard that he seemed to be accomplishing little, and was almost discouraged. He wrote, a month ago, as follows: "I write a few words to let you know that I have a place and been working a few days; but not a steady work, because that man was sick; so I take his place till he get well. It is pretty hard to get a place. And I tell you about the school. It is very small. Evening I be present at 8 o'clock and explain to them.

After school close I take fifteen minutes for Bible lesson. I try to explain to them as I can. I thought I come back to San Francisco, but I will wait a little longer, as much our people here [many of our people are here], but most all like gambling. I do not know what is the matter, they wont come. I heard somebody say, because they have been learning for awhile, and not understand the words what it meant; so they don't come any more. I hope soon to have time to go out to ask come again. I am very sorry and expends [since you expend] so much for the school. It seems to be sow, having no reap [seed-sowing, but no harvest]. Yet 'my sheep hear my voice.' We must try to do the best way." He concluded that the best way was to abandon everything else and give himself to mission work, asking only—since we could afford nothing more—that we pay the cost of his board; and it is on that basis he is working now.

From one of the letters of Lee Haim, from Sacramento, I give the following extract: "Now I will tell you the

#### TRIALS OF WONG THONG

by his father. He has been a member of our Association four weeks. Three weeks ago his father came into our Association rooms to find out who leads his son to be a member of our Association. I made reply to him, 'It is I.' Then he answered me unpleasantly, and said he do not know the regulations of our Christian Association; but only he knows, whoever believes in Christ Jesus, they don't want to worship or serve their own fathers from generation to generation. That is very bad. And disobey the parents. Then I ask him: 'Would you rather your son to serve you or take care of you in your lifetime, or rather to have your son's worship when you died? I perceive that you would rather your son serve you personally. Nobody needs to be worshipped after death.' Then he said he would not converse with me.



Then I said, 'Well, sir, please to hear me in these few words: Every one ought to be punished by God who did not put their trust in Him, and also transgressed the commandment of God by their tradition. For God has commanded: 'Honor thy father and mother.' And another thing: God commanded us not to worship any false gods. But our fathers, from generation to generation, did not do as God commanded. For that fact we are in great fear of God. So we are turned from the bad thing which we did before, and now are transformed by the renewing of the mind.' Then he felt very bad at my words, and departed from me immediately. On Friday, after Wong Thong was dismissed from school and went back to his old home, then his father chased him with a hatchet, attempting to kill him, for his father disliked him to become a Christian. But Wong Thong's heart never be fail. I think the Lord God Jesus Christ is near to protect those who will put their trust in Him."

OUR SAN FRANCISCO ANNIVERSARY was held last Sunday evening, February 16th. *The Pacific* has the following notice of it:

"At Bethany Church, last Sunday evening, the fifth anniversary of the Chinese Sunday-schools and Mission schools connected with that church was celebrated. It was an occasion of rare interest. Nearly one hundred Chinese were present, and forty-two took part in

the exercises. These consisted of recitations of Scripture and other religious selections, short original addresses, several dialogues, and the singing of hymns in English and Chinese. A quartet of Chinese sung in English with a distinctness of utterance and harmony which some choirs composed of persons 'to the manner born' might profitably imitate. But the best and highest joy connected with the occasion lay in the confident hope that almost all these Chinese had passed from death unto life—from the selfish and slavish worship of demons to a loving loyalty to the true God."

It illustrates the fact that, in spite of adverse prejudices and public sentiments, men brought face to face with a good work cannot refuse it the tribute of their appreciation and sympathy; that our new church has never been so full since its dedication as on that evening; and that, after two of the brief original addresses, the applause, though discounted, was irrepressible.

I had proposed to write a thought or two about recent anti-Chinese legislation; but I fear I have trespassed too much on your space already; and I am sure that if Congress and the country can bear the sin and shame such laws involve, our work can bear whatever of hindrance it may bring to us. It isn't the first time that King Canute has tried by his royal chair to breast a rising tide; but I have been slow to think such folly was reserved for my own country and this nineteenth century after Christ.

## RECEIPTS

FOR FEBRUARY, 1879.

### MAINE, \$223.90.

Augusta. Cong. Ch. and Soc. \$27.50; —	
\$10.....	\$37.50
Bath. "Cash".....	100.00
Falmouth. Second Cong. Ch. and Soc.....	7.40
Hampden. H. S. and J. L.....	1.00
Limington. Cong. Ch. and Soc.....	6.00
Newport. M. S. N.....	1.00
Norridgewock. S. D. and J. S. B.....	1.00
North Bridgton. Cong. Ch. and Soc.....	5.00
Orland. Mrs. Buck and daughter.....	30.00
Scarborough. "A Friend".....	30.00
Winthrop. C. Fairbanks.....	5.00

### NEW HAMPSHIRE, \$1,174.67.

Bedford. Presbyterian Church, for Wilming-	
ton, N. C.....	\$11.60
Brookline. Cong. Ch. and Soc.....	15.96
Center Harbor. Cong. Ch. and Soc.....	17.61
Colebrook. E. C. \$1.; J. A. H. 50c.....	1.50
Concord. South Cong. Ch. and Soc. \$38.91;	
—W. H. Pitman, \$2 for Mendi M.....	40.94
Hinsdale. Cong. Ch. and Soc.....	9.15
Hillsborough Bridge. J. D., Mrs. J. G., Mrs.	
E. T., and Mrs. D. W. \$1. ea.....	4.00
Hillsborough Centre. John Adams, \$5; O.	
C. \$1.....	6.00



Keene. Sec. Cong. Ch. and Soc. \$50; "A Friend," \$56.24; Mrs. N. R. C., 50c.; Mrs. E. A. W., 25c.	\$106 99
Manchester. First Cong. Ch. and Soc., \$59.99;—Ladies of First Cong. Ch., bbl of C. for Talladega, Ala.	59 99
New Ipswich. Cong. Ch. and Soc., \$4.69; Ladies of Cong. Ch., box of C. and \$2 for freight; Mrs. Dr. G., \$1.	7 69
Orford. Cong. Ch. and Soc.	18 00
Pelham. "Friend"	15 00
Rindge. Cong. Ch. and Soc., \$4.14; H. E. W., 35c.	4 49
Sullivan. Cong. Ch. and Soc.	8 00
Swansey. Cong. Ch. and Soc.	12 00
Temple. Cong. Sab. Sch.	14 00
Walpole. Cong. Ch. and Soc.	13 00
Wilton. A. B. C.	50
— "A Friend"	803 25
— Geo. Cook	5 00

## VERMONT, \$208.46.

Barre. Cong. Ch. and Soc.	18 33
Bennington. Second Cong. Ch.	66 62
Berlin. Cong. Ch. and Soc.	3 61
Burlington. First Cong. Ch. Sab. Sch.	50 00
Cambridge. A few Ladies, Box of C., by Mrs. Madison Safford; Cong. Ch., Communion Set.	
Castleton. Cong. Ch. and Soc. \$16.10; Mrs. L. G. S., \$1.	17 10
East Poultney. A. D. Wilcox.	5 00
Fayetteville. A. Birchard, \$5; Mrs. L. C. C. and Mrs. A. E. K. H., \$1.	6 00
Northfield. Cong. Ch. and Soc.	14 26
Pittsfield. Cong. Ch.	5 00
Quechee. Cong. Sab. Sch.	13 04
Waitsfield. Cong. Ch. and Soc.	50
West Brattleboro. Mrs. F. Gaines.	5 00
Weston. Mrs. C. W. Sprague, \$2; Lucy P. Bartlett, \$2.	4 00

## MASSACHUSETTS, \$977.42

Abington. Mrs. S. B. F.	1 00
Acton. Mrs. H. C. L. for Student Aid, Atlanta U.	1 00
Andover. Misses McKeen, for Student Aid, Atlanta U.	2 00
Ashfield. Mrs. G. B. Hall.	5 00
Anuburdale. Cong. Sab. Sch., \$28.75, for Tougaloo;—Mrs. D. W. Scott, \$5; Mrs. D. W. Scott and Friends, bbl. of C., for Student Aid, Tougaloo U.	33 75
Barnstable Co. "A Friend"	20 00
Bedford. M. E. R.	1 45
Beechwood. Cong. Ch. and Soc.	50
Belchertown. D. B. B.	1 50
Billerica. H. B. S.	1 00
Boston Highlands. E. E. B.	12
Braintree. J. M. L.	1 00
Cambridgeport. Mrs. L. D. C.	1 00
Campello. Cong. Ch. and Soc.	104 65
Charlestown. Winthrop Cong. Ch.	56 11
Danvers. First Cong. Ch. \$6.25, and 10 bbls. apples, for Atlanta, Ga.	6 25
Harvard. Mrs. C. S.	50
Haverhill. R. S. C.	50
Holbrook. Miss Sarah J. Holbrook, for Student Aid, Tougaloo U.	25 00
Hyde Park. Cong. Sab. Sch., for Student Aid, Hampton Inst.	70 00
Lowell. L. Kimball, \$25; H. M. Hunt, \$5.	30 00
Millbury. First Cong. Ch. Sab. Sch., for Student Aid, Atlanta U.	25 00
Milford. Mrs. B. H.	50
Middletown. Mrs. S. Fuller, 3 bbls. apples; Mrs. W. W. Fuller, 2 bbls. apples, for Atlanta, Ga.	
Natick.	10
Northampton. "A Friend"	100 00
Oakham. Cong. Ch. and Soc.	65 00
Reading. "A Friend"	2 00
Rockland. Cong. Ch. \$50 for Missionary Work;—Elijah Shaw, \$20.	70 00
Salem. J. H. T.	50

Sharon. Cong. Ch. and Soc.	\$12 00
South Boston. Miss J. A.	50
Southbridge. "A Friend"	3 00
South Deerfield. Mrs. Mary C. Tilton.	2 00
Springfield. South Ch., "E. M. P., \$10; Mrs. R. K., \$1.	11 00
Sunderland. Dorcas Soc., bbl. of C. for Atlanta, Ga.	
Topsfield. Ladies of Cong. Ch., box of C.	
Watertown. Mite Box, \$2.50; Mrs. E. S. P., 60c.	3 10
Webster. Rev. B. F. P.	50
Westborough. Evan. Cong. Ch. and Soc., \$119.63; Freedmen's Mission Ass'n, bbl. of C.	119 63
West Cummington. Rev. J. B. B.	50
West Medway. Cong. Ch. and Soc.	27 87
Westminster. First Cong. Ch. and Soc.	67 00
West Newton. J. H. P.	50
West Stockbridge. Geo. W. Kniffin.	10 00
Whitinsville. Cong. Sab. Sch.	28 00
Williamstown. Rev. Mark Hopkins, D. D.	5 00
Winchendon. Atlanta Soc., bbl. of C., for Atlanta, Ga.	
Worcester. Union Ch., \$60.29; M. F. W., \$1; G. M. P., 50c.	61 79
Wrentham. J. M. P.	60

## RHODE ISLAND, \$32.00.

Newport. Rev. T. Thayer.	10 00
Providence. Charles St. Cong. Sab. Sch.	22 00

## CONNECTICUT, \$2,292.90.

Bozrah. Miss H. Maples, \$5; S. A., \$1.	6 00
Bristol. Cong. Ch., to const. JOHN A. WAX, MILES L. PECK, and W. H. NETTLETON, L. M.'s.	94 26
Collinsville. Cong. Ch. and Soc.	23 00
Cornwall Bridge. Geo. H. Swift.	10 00
Cromwell. Mrs. S. Topliff.	5 00
Derby. First Cong. Ch.	25 00
Greenville. Cong. Sab. Sch., for Student Aid, Atlanta U.	31 95
Haddam Neck. Cong. Ch.	2 69
Hadlyme. R. E. Hungerford, \$50; Jos. W. Hungerford, \$50.	100 00
Hartford. Mrs. Lawson B. Bidwell, \$30, to const. SAMUEL NOTT, L. M.; Mrs. P. Johnson (of which \$1 for Mendi M.), \$1.50.	31 50
Huntington. Cong. Ch. and Friends.	7 50
Kensington. Mrs. M. Hotchkiss.	10 50
Litchfield. First Cong. Ch.	17 90
Meriden. The Chas. Parker Co., 9 doz. teaspoons and 6 doz. forks, for Atlanta, Ga.	
Middletown. ESTATE of Mrs. Anna H. Phillips, by J. M. Hubbard.	300 00
Naugatuck. Cong. Ch.	130 00
New Haven. "A Lady Friend," \$5; "A Friend," \$5; M. N., \$1; Rev. S. W. Barnum, 6 copies "Romanism As It Is"	11 00
New Milford. Miss Susie F. Nettleton, \$5; Mrs. F. G. B., 50c.	5 50
Norwich. Park Ch. (of which \$30 from Mrs. Chas. Lee, to const. REV. LEONARD W. BACON, L. M., and \$30 from Miss S. M. Lee, to const. EDWARD T. CLAPPE, L. M.).	694 76
Norwich. Broadway Cong. Ch. (ad'l), \$250; Buckingham Sab. Sch., \$20; Second Cong. Ch., \$128.22; S. H., \$1.	399 22
Norwich Town. Samuel Case.	10 00
Old Lyme. Miss E. M. P.	1 00
Plymouth. Cong. Sab. Sch., for College Farm, Talladega, Ala.	100 00
Prospect. B. B. Brown.	10 00
Stamford. J. A. Rockwell, M. D., for Student Aid, Atlanta U.	20 00
Stamwich. William Brush.	100 50
Thomaston. Cong. Ch.	27 87
Unionville. First Cong. Ch., for Talladega C.	
Wapping. Second Cong. Ch.	36 73
Washington. Cong. Ch.	20 26
West Haven. Cong. Ch.	14 68
Windsor Locks. Mrs. L. P. Dexter.	6 00
Winsted. Dr. Lyman Case.	10 00
Woodbury. Mrs. E. L. Curtis.	10 00



## NEW YORK, \$454.16.

Black Creek. Cong. Ch. \$1; Miss M. T. \$1.	\$2 00
Big Hollow. Nelson Hitchcock.....	5 00
Brooklyn. Mrs. Lewis Edwards, two valuable quilts.	
Brooklyn. E. D. David D. Nicholson.....	15 00
Cambria Center. Cong. Ch.....	15 00
Canastota. E. B. Northrup, \$5; R. H. and Mrs. R. H. Childs, \$5.....	10 00
Clear Creek. Cong. Ch.....	3 50
Eagle Harbor. A. P.....	30
East Palmyra. Mrs. Laura E. Dada, for Student Aid.....	5 00
Ellington. Cong. Ch. \$9.08; and Sab. Sch. \$8.02.....	17 10
Fredonia. Mrs. Sarah D. Chandler.....	5 00
Greenville. Mrs. H. M. Wakeley.....	5 00
Griffin's Mills. Dea. Henry Moore.....	15 00
Hamilton. Cong. Ch.....	10 75
Hartlem. Cong. Ch. ("of which \$10 from W. W. Ferrier, for Student Aid, Atlanta and Talladega Colls."), \$35.64; Cong. Sab. Sch. \$10.....	45 64
Havanna. J. F. P.....	1 00
Lima. Delia A. Phillips.....	25 00
Moravia. First Cong. Ch.....	11 92
Mott's Corners. Cong. Ch.....	2 06
New York. S. T. Gordon, \$100; Miss P. T. Magie, \$5;—Meriden Cutlery Co., 4 doz. Knives for Atlanta, Ga.....	105 00
Norwich. Cong. Ch. and Soc.....	12 00
North Winfield. Miss E. J. Alexander, for a Teacher.....	10 00
Otisco Valley. ESTATE of Mrs. Olive S. Frisbie, by I. T. Frisbie.....	50 00
Patchogue. Cong. Ch.....	17 06
Perry Centre. I. M.....	1 00
Plattsburgh. G. W. Dodds.....	5 00
Rochester. Mrs. A. E. Albright.....	5 00
Syracuse. "An Old Friend".....	10 00
Union Falls. Francis E. Duncan, \$10.10; Mrs. Fanny D. Duncan, \$5.....	15 10
Verona. Cong. Ch.....	19 23
Walton. Chas. S. Fitch, for Mendi M.....	5 00
Westmoreland. A. S. B.....	50
Whitestown. James Symonds.....	5 00

## NEW JERSEY, \$20.76.

Bound Brook. Ladies of Cong. Ch., for Tougaloos.....	13 00
Colt's Neck. Reformed Ch.....	5 76
Millstone. Mrs. J. T. O.....	1 00
Heart's Content. "A Friend," bbl. of C.....	
Trenton. Mrs. E. B. F.....	1 00

## PENNSYLVANIA, \$46.00.

Minersville. First Welsh Cong. Ch.....	10 50
Philadelphia. S. A. J.....	50
Pittsburgh. Third Pres. Sab. Sch., for Student Aid, Talladega C.....	25 00
Troy. C. C. Paine.....	10 00

## OHIO, \$367.38.

Bellevue. J. S.....	50
Belpre. Cong. Sab. Sch.....	5 80
Bucyrus and Sulphur Springs. "Friends," box of Sundries, for Tougaloos U.....	
Burton. Mrs. H. H. F. and Mrs. H. F.....	1 00
Cincinnati. Rent, for the poor in New Orleans, La.....	67 20
Cleveland. Rev. H. Trautman.....	5 00
Delaware. Wm. Bevan.....	5 00
Greenwich Station. Wm. M. Mead.....	5 00
Huntsburgh. Cong. Sab. Sch., for Student Aid, Tougaloos U.....	12 30
Jefferson. "Friends," box of Sundries, for Tougaloos U.....	
Lenox. A. J. Holman.....	5 00
Madison. Mrs. H. H. Roe and others, \$35, for Tougaloos; Cong. Sab. Sch., \$3, for Student Aid, Tougaloos U.....	38 00
Medina. Ladies' Benev. Soc., for Student Aid, Tougaloos U.....	9 00
Metamora. Mrs. M. S.....	1 00

Napoleon. Mrs. N. B. P.....	\$1 00
North Benton. M. J. H.....	1 00
Oak Hill. Cong. Ch. and Soc.....	6 12
Oberlin. ESTATE of Miss Mary J. Hulburd, by Hiram Hulburd, Ex.....	32 00
Oberlin. Second Cong. Ch., \$19.42; Mrs. C. C. W., 51c.; R. M. K., \$1.....	20 93
Painesville. Ladies' Sew. Soc. of Cong. Ch., by Stella H. Avery, Treas.....	25 00
Ravenna. S. H.....	1 00
Ripley. Mrs. Mary Tweed.....	2 50
Rock Creek. L. C.....	50-
Sandusky. First Con. Ch., \$78.43, to const. Lewis Moss and E. E. Upp, L. M's.;—by Rev. J. Strong, \$5.....	83 43
Saybrook. "Friends," for Student Aid, Tougaloos U.....	7 00
South Salem. Daniel S. Pricer, \$2; Presb. Sab. Sch., \$1.10; Miss M. M., \$1; Mrs. M. S., \$1.....	5 10
Steubenville. Women's Miss. Soc. of First Cong. Ch., by M. J. Leslie, Treas.....	10 00
Toledo. Mrs. M. A. Harrington, \$5;—Mary R. Pomeroy, for Student Aid, Atlanta U., \$3;—Mrs. P. G. H., \$1.....	9 00
Wayne. David Parker.....	5 00
Weymouth. Cong. Ch., for Student Aid, Tougaloos U.....	2 24
West Mill Grove. Rev. S. S. H.....	76

## INDIANA, 24c.

Putnamville. R. H.....	24
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## ILLINOIS, \$184.38.

Chicago. Union Park Ch.....	33 07
Delavan. R. Hodgdon.....	6 50
Elgin. Cong. Ch.....	6 24
Evanston. Cong. Ch.....	14 06
Galesburg. J. G. W.....	1 00
Geneseo. Cong. Ch.....	54 51
Geneva. "A Friend,".....	5 00
Hamlet. L. C.....	1 00
Lisbon. G. K.....	50
Port Byron. Ladies, Box of C. for Tougaloos U.....	
Rochelle. Mrs. A. C. F.....	1 00
Rockford. "A Friend," \$25;—Mrs. Penfield, \$10, for Student Aid, Talladega C.....	35 00
Rock Island. "A Friend,".....	10 00
Roseville. Cong. Ch.....	15 50
Tonica. W. B.....	50
Wilmette. Mrs. A. T. S.....	50

## MICHIGAN, \$901.60.

Adrian. ESTATE of Sarah M. Wolcott, by Wm W. Brewster, Ex. (ad'l).....	13 00
Ann Arbor. First Cong. Ch.....	46 10
Blissfield. W. C.....	50
Calumet. "A School Teacher," for Straight U.....	5 00
Detroit. F. M. S. 50c.; S. Z. 50c.....	1 00
Dowagiac. "A Friend,".....	1 00
Hillsdale. M. J.....	51
Homer. A. R. B.....	1 00
Jonesville. R. D. N.....	50
Kalamazoo. ESTATE of Mrs. Clarinda B. Safford, by J. B. Cobb, Ex.....	396 57
Memphis. Ladies' Missionary Soc., for Lady Missionary, Memphis, Tenn.....	3 00
Olivet. Mon. Con. Cong. Ch.....	8 92
Parma. Mrs. M. B. Tanner.....	3 00
Richland. S. M.....	1 00
Saint Johns. First Cong. Ch. and Soc., \$20; G. V., 50c.....	20 50
Thetford. ESTATE of Amasa Carrier, by Wm. C. Mathews.....	400 00

## WISCONSIN, \$98.75.

Brandon. "Friends," box of C., for Tougaloos U.....	
Cooksville. Cong. Ch.....	5 00
Fulton. Cong. Ch.....	4 00
Menomonee. Cong. Ch. (in part).....	5 00
Oconomowoc. Cong. Sab. Sch., for Student Aid.....	12 50



Ripon. J. D.	\$ 75
Salem. Wm. Munson	50 00
Union Grove. Dr. Adams	5 00
Windsor. Cong. Sab. Sch.	16 50

## IOWA, \$247.70.

Davenport. Capt. E. A. Adams, \$50 for <i>Student Aid, Talladega C.</i> ;—Geo. W. Ellis, \$11	61 00
Dubuque. ESTATE of Calista C. Rogers, by Dr. R. Clark, Ex.	100 00
Dubuque. Cong. Ch.	15 00
Eldora. C. McK. Duren	5 00
Grinnell. Prof. B.	50
Iowa City. Mrs. E. A. B., \$1; Miss H. C., \$1; J. T. T., 50c.	2 50
Lyons. Cong. Ch.	50 00
Tabor. "A. C. G."	1 00
Toledo. Mrs. E. N. Barker	5 00
Traer. "Little Ones of Cong. Ch.," \$5; for <i>Student Aid, Fisk U.</i> —Mrs. C. H. Bissell, Box of C., and \$2.70 for Freight, for <i>Tougaloo U.</i>	7 70

## MINNESOTA, \$36.38.

East Prairieville. Union Sab. Sch.	9 00
Hersey. Cong. Ch.	5 60
Leech Lake. Rev. S. G. W., \$1; Miss S. B., \$1.	2 00
Minneapolis. Plymouth Ch.	13 52
Sleepy Eye. Cong. Ch.	5 26
Tivoli. L. H.	1 00
Spring Valley. Cong. Ch. Quar. Coll., \$15 (incorrectly ack. in March number).	

## MISSOURI, \$18.75.

Kidder. S. C. Coult.	5 00
Laclede. E. D. S.	1 00
Saint Louis. Mrs. P. Penrose.	4 75
Warrensburg. Rent.	8 00

## OREGON, \$1.00.

Forest Grove. J. W. M.	1 00
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## CALIFORNIA, \$109.71.

Benicia. Mrs. N. P. S.	51
Oakland. S. Richards.	100 00
Santa Barbara. Mrs. H. M. Van Wrinkle.	9 20

## MARYLAND, 50c.

Baltimore.	50
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## VIRGINIA, 50c.

Farmville. F. N. W.	50
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## TENNESSEE, \$428.25.

Chattanooga. Rent, \$150; Cong. Ch., \$2; Individuals, \$2.	154 00
Memphis. Le Moyne Sch.	109 75
Nashville. Fisk University.	164 50

## NORTH CAROLINA, \$136.12.

Raleigh. Washington Sch.	33 40
Wilmington. Normal Sch. \$99; First Cong. Ch., \$3.22; P. J. I., 50c.	102 72

## SOUTH CAROLINA, \$288.

Charleston. Avery Inst.	288 60
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## GEORGIA, \$1,189.12.

Atlanta. Storrs School, \$256.60; Atlanta University, \$190.50; "A Student, Atlanta U.," \$3.	450 10
Brunswick. Risley School, for <i>Mendi M.</i>	1 00
Macon. Lewis High Sch.	50 65
McIntosh. Rev. Joseph E. Smith, for <i>Student Aid, Atlanta U.</i>	50 00
Ogeechee. Miss E. W. D.	1 00
Savannah. Beach Inst., \$630.54; Cong. Ch., \$5.83.	636 37

## ALABAMA, \$212.

Childersburg. Rev. A. J., for <i>Mendi M.</i>	\$1 00
Mobile. Emerson Inst.	36 00
Montgomery. Public Sch. Fund.	175 00

## FLORIDA, 50c.

Orange City. Mrs. M. D. H.	50
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## LOUISIANA, \$110.25.

New Orleans. Straight University.	110 25
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## MISSISSIPPI, \$47.93.

Deasonville. H. L. B.	50
Livingston. "Friends," for <i>Tougaloo</i>	10 00
Tougaloo. Tougaloo U., \$27.43,—Rev. G. S. Pope, \$10 for <i>Student Aid</i>	37 43

Total.	9,809.33
Total from Oct. 1st to Feb. 28th.	\$65,733.41

H. W. HUBBARD,

Ass't Treas.

## RECEIPTS FOR DEBT.

New Haven, Conn. Mrs. Sarah A. Hibbard.	10 00
Rockville, Conn. Ladies, by Mrs. H. F. Hyde.	25 00
Whitneyville, Conn. Ladies in Cong. Ch. by Elias Dickerman.	26 00
Ashburnham, Mass. Collected by Mrs. E. L. Evans.	23 00
Haverhill, Mass. Gyles Merrill and Wife.	100 00
Campello, Mass. Cong. Ch. and Soc.	7 69
Millbury, Mass. Tyler Waters.	5 00
North Abington, Mass. Cong. Ch. \$7; Mrs. Noah Ford, \$3.	10 00
West Roxbury, Mass. Rev. Edward Strong	25 00
Griffin's Mills, N. Y. Dea. Henry Moore.	25 00
North Winfield, N. Y. Miss E. J. Alexander.	10 00
Rochester, N. Y. Collected by Mrs. M. P. Porter.	17 00
Spencerport, N. Y. Mrs. Upton, \$1; Mrs. Jones, \$1; Others, \$3, by Mrs. I. B. Clark	5 00
Baltimore, Md. Collected by Mrs. Martin Hawley.	25 00
Illinois. "A Friend"	1,388 58
Olivet, Mich. Wm. B. Palmer.	500 00
College Springs, Iowa. Cong. Ch.	5 00
Iowa. Sales of Iowa Mortgages.	10,669 51
S'kokomish, Wash. Ter. Rev. Myron Eells and Wife.	25 00

Total.	12,801 78
Previously acknowledged in January receipts.	11,587 19
Total.	\$24,488 97

## FOR TILLOTSON COLLEGIATE AND NORMAL INSTITUTE, AUSTIN, TEXAS.

—, Maine, "Two Insane Friends of the Freedmen," to const. JAMES M. PRINCE, L. M.	\$30 00
Springfield, Mass. By Rev. A. Winter.	5 17
East Hartford, Conn. Abraham Williams.	100 00
Meriden, Conn. Mrs. J. R. Yale.	10 00
Plainville, Conn. Ezekiel Cowles.	5 00
Waterbury, Conn. Charles Benedict	100 00
Palmyra, N. Y. Mrs. MARY A. WOODWARD, \$50, to const. herself L. M.; Mrs. HARRIOT H. SEXTON, \$30, to const. herself L. M.	80 00
Total.	330 17
Previously acknowledged in January receipts.	1,297 00
Total.	\$1,627 17